

Tacitus, Annals (115 AD)

(Publius Cornelius Tacitus known simply as **Tacitus** (c. AD 56 – c. 120), was a Roman historian and politician. He was a child in the city of Rome when the events below occurred)

“Now started the most terrible and destructive fire which Rome had ever experienced. It began in the Circus, where it adjoins the Palatine and Caelian hills. Breaking out in shops selling inflammable goods, and fanned by the wind, the conflagration instantly grew and swept the whole length of the Circus. There were no walled mansions or temples, or any other obstructions, which could arrest it. First, the fire swept violently over the level spaces. Then it climbed the hills - but returned to ravage the lower ground again. It outstripped every counter-measure. The ancient city's narrow winding streets and irregular blocks encouraged its progress.

Terrified, shrieking women, helpless old and young, people intent on their own safety, people unselfishly supporting invalids or waiting for them, fugitives and lingerers alike - all heightened the confusion. When people looked back, menacing flames sprang up before them or outflanked them. When they escaped to a neighboring quarter, the fire followed - even districts believed remote proved to be involved. Finally, with no idea where or what to flee, they crowded on to the country roads, or lay in the fields. Some who had lost everything - even their food for the day - could have escaped, but preferred to die. So did others, who had failed to rescue their loved ones. Nobody dared fight the flames. Attempts to do so were prevented by menacing gangs. Torches, too, were openly thrown in, by men crying that they acted under orders. Perhaps they had received orders. Or they may just have wanted to plunder unhampered.

Nero was at Antium. He returned to the city only when the fire was approaching the mansion he had built to link the Gardens of Maecenas to the Palatine. The flames could not be prevented from overwhelming the whole of the Palatine, including his palace. Nevertheless, for the relief of the homeless, fugitive masses he threw open the Field of Mars, including Agrippa's public buildings, and even his own Gardens. Nero also constructed emergency accommodation for the destitute multitude. Food was brought from Ostia and neighboring towns, and the price of corn was cut to less than $\frac{1}{4}$ sesterce a pound. Yet these measures, for all their popular character, earned no gratitude. For a rumor had spread that, while the city was burning, Nero had gone on his private stage and, comparing modern calamities with ancient, had sung of the destruction of Troy.

By the sixth day enormous demolitions had confronted the raging flames with bare ground and open sky, and the fire was finally stamped out at the foot of the Esquiline Hill. But before panic had subsided, or hope revived, flames broke out again in the more open regions of the city. Here there were fewer casualties; but the destruction of temples and pleasure arcades was even worse. This new conflagration caused additional ill-feeling because it started on Tigellinus' estate in the Aemilian district. For people believed that Nero was ambitious to found a new city to be called after himself.

Of Rome's fourteen districts only four remained intact. Three were leveled to the ground. The other seven were reduced to a few scorched and mangled ruins."

"Therefore, to stop the rumor [that he had set Rome on fire], he [Emperor Nero] falsely charged with guilt, and punished with the most fearful tortures, the persons commonly called Christians, who were [generally] hated for their enormities. Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius, but the pernicious superstition - repressed for a time, broke out yet again, not only through Judea, - where the mischief originated, but through the city of Rome also, whither all things horrible and disgraceful flow from all quarters, as to a common receptacle, and where they are encouraged. Accordingly first those were arrested who confessed they were Christians; next on their information, a vast multitude were convicted, not so much on the charge of burning the city, as of "hating the human race."

In their very deaths they were made the subjects of sport: for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when the day waned, burned to serve for the evening lights. Nero offered his own garden players for the spectacle, and exhibited a Circensian game, indiscriminately mingling with the common people in the dress of a charioteer, or else standing in his chariot. For this cause a feeling of compassion arose towards the sufferers, though guilty and deserving of exemplary capital punishment, because they seemed not to be cut off for the public good, but were victims of the ferocity of one man."